WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

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Communications.

NINTH REPORT

Of the Directors of the Western Education Society of the State of New-York,

Presented at their Anniversary Meeting, in Utica, May 2, 1827.

To the Western Education Society of the State of New-York, the Directors submit the following as their ninth annual Report:—

As the time for the annual meeting of this Society has been changed from the last Wednesday in December, to the first Wednesday in May, it was judged expedient that the publication of the report, presented at the meeting of the Society in December last, should be deferred till their meeting in May. The report, which the Directors have now to present, embraces the term of one year and four months.

The experience of nine years has led your Directors to a course of operations, materially different from that which was contemplated when this Society was organised, so far as relates to the measures adopted for carrying the object of the Society into effect; and every succeeding year evinces the wisdom of the plan which is in operation for this purpose.

The whole number of beneficiaries, that have been aided by this Society, since the 1st of January, 1826, is twenty-six. The number now receiving aid at the boarding establishment in Clinton, is sixteen.

The whole amount of donations to this Society, since the date of the last annual report, is $2881 38, in provisions, cloth, clothing, cash and other articles, as estimated by the donors. The amount of property on hand, as acknowledged at the date of the last report, consisting in lumber, clothing, furnace ware, and other articles, in different places, to be disposed of for the use of the Society, was $1011 48; making the whole amount of disposable property in the hands of the Directors, and to be accounted for in this report, $3892 86.

Of this sum, as appears from the report of the Prudential Committee, there have been expended for the board of beneficiaries in the establishment at Clinton,	$1255	45
Paid the Steward, on the debt due to him at the date of last report,	247	38
Deduction on articles delivered to the Steward,	31	78
Paid General Agent,	463	25
Services of Town Agents, reported as donations to the Society,	102	82
Paid Town Agents, from Society's funds,	21	00
Paid other debts since the last report,	57	00
Articles given for the use of the boarding-house,	69	37
Articles in the hands of the General Agent, to be disposed of for the use of the Society,	177	90
Articles in the hands of Dea. Hezekiah Barnes, of Salina, to be sold for the Society,	885	82
Deduction on articles sold by Dea. Barnes, and commission for selling,	54	40
Articles reported, but not yet brought into any of the Society's depositaries,	239	94
Furnace ware lost, by agents in Mexico having failed in business,	140	00
Paid Ariel Works, for services and expences as agent for the Society, in Ontario county and vicinity,	57	75
For printing account books for Town Agents,	10	00
Disposable articles on hand, & some small debts in favour of the Society,	79	00
The whole amounting to	$3892	86

The amount of debts charged against this Society, as acknowledged at the date of the last annual report, was $1764 95. The debts against the Society at this time, as presented in the report of the Prudential Committee, including principal and interest up to this date, is about $1550, viz:—

To the Steward, including an order from the Directors on the Treasurer, not noticed in the last report, amounting at this time to $183 06,	391	68
To the General Agent,	271	80
Due for land, for cash borrowed, and printing annual reports, with some small debts,	886	52
Amounting to	$1550	00

The articles reported as being on hand cannot be converted to the payment of these debts, without considerable deduction from the estimation of the donors, at which they are here credited, as many of these are among the less saleable articles that the Society has received; and they are generally estimated above their cash price.

An agreement has been made with the Steward for the ensuing year, to board all the beneficiaries at one dollar per week; he having the use of the premises, and the privilege of cutting his fire wood, free of rent; and to take all his pay in provisions, allowing for wheat, $1 per bushel; corn, 50 cents; pork, $4 50 per cwt.; beef, $3 do.; butter, 12 1-2 cents per lb.; cheese, 6 do.; and other articles at the current market price, provided the same be of a good merchantable quality; otherwise a deduction is to be made in proportion to their value.

It may have been expected by the friends of this institution, that a greater portion of its debts would have been cancelled before the date of this report. This might, doubtless, have been accomplished, had it been made the leading object of our efforts the past year. Instead of this, it has been our primary concern to bring into extensive and efficient operation the general system, which the Society has established for meeting its current expences. This object is now accomplished. The system of *town agency* is now established in 130 towns and societies, extending from the St. Lawrence to Pennsylvania, and from Montgomery to Cayuga counties; embracing most of the towns within these limits, and numbering 170 town agents. On the annual collections received from these agents, the Society will chiefly depend, for meeting the current expences of the institution. A plan has been adopted, which has a fair prospect of being successful, to provide for the support of the General Agent, without taking for this purpose any thing from the donations made to this Society. Should this be accomplished, as we have reason to expect it will be in the course of the present year, all the donations made to this institution will be applied exclusively to the support of beneficiaries, while members of college, and printing the annual report.

There are two leading objects to which the attention of this Society will be especially directed the ensuing year; one is to obtain the means of cancelling the debts now charged against the Society; and the other to ascertain, as far as may be practicable, what individuals, in every place, will be the *regular patrons* of this Society, by contributing something annually to its funds, and about what sum each will be able to raise. The Town Agents will return the names of such patrons, that they may be known on the records of the institution, and be acknowledged in the next annual report; and that we may hold regular intercourse with them by sending them our reports and other communications. This feature of our operations is of vital importance to the efficiency and permanence of this Society; and to enable the Directors to judge, with some correctness, what number of beneficiaries they may be able to support.

From the interest that has been taken in the prosperity of this institution, and the success which has attended its general operations, the conclusion may be drawn with a good degree of confidence, that by the blessing of God on the efforts that may be made, both the objects above named may be attained the ensuing year. The following considerations will strengthen our confidence in resting on this conclusion.

The first is the *importance of Education Societies*, as connected with all the benevolent institutions that distinguish and adorn the age in which we live. After all that has been done, and all the efforts now making to increase the number of able and devoted ministers, it is a notorious fact, that the number of waste and destitute places in our country is very fast increasing. From the report of the Western Domestic Missionary Society we learn, that within fourteen adjacent counties in this section of the state, eighty ministers are needed, more than are now labouring in this district, if we number only one minister to each town; and even this portion of country must be considered as well supplied, when compared with any given portion of the territory that lies west of us. A single glance over our western country, with a population increasing almost beyond a parallel, when we consider its prospects in a moral point of view, fills the mind with most alarming apprehensions. The moral desolations which overspread the western states; the floods of error and the deluge of wickedness that result from the want of religious instruction, threaten to sweep away not only the blessings of true religion, but the boasted freedom of our republican institutions. That none but a virtuous community can be free, and that virtue cannot be supported without religious institutions, are maxims universally acknowledged. But how can religious institutions be supported, without an adequate number of able and devoted ministers? And where are these ministers to be obtained? The present number is not adequate to the present demand. Societies can be named, that have been for months without a minister, solely because no suitable men could be obtained for them. The young men from our seminaries are generally engaged for weeks, and often months before they are licenced to preach. Seldom, indeed, do we find a devoted candidate, who has not more calls than he is able to supply. Where, then, can we look for a supply to meet the necessities of the rapidly increasing population of our country?

Vigorous and increasing efforts are making, to extend the interest of domestic missions, of Sabbath schools, of bible and tract societies. We rejoice in these exertions, and would gladly co-operate in every thing that may encourage them. But how far can they be extended; and how long will they continue without Education Societies? What can Missionary Societies accomplish without suitable missionaries? How difficult it must be to establish Sabbath schools, and how nearly impossible to maintain them permanently, where there is no stated preaching of the gospel? Bibles and tracts, it is true, can be circulated where there is no ministration of the word; but how little will they be read; and how much less regarded? The Sabbath itself cannot be long maintained, where there is no regular preaching. If other institutions for promoting religion and morality are not accompanied with the regular ministrations of the gospel, they will shortly languish and die. But where are the ministers, to carry into effect, so far as preaching the gospel is concerned, all the extensive plans of benevolence that are moving on and annually increasing, not only in this, but in most other parts of our country, and of the christian world? They are not in the field of labour. They are not in our Theological Seminaries or Education Societies. All that are here pursuing their preparatory studies bear but a small proportion to the demands that are fast increasing. And how can we hope to supply these demands? How can we do any thing towards effecting this object, except by means of Education Societies? If these are suffered to languish; if special efforts are not made to increase their operations, all other religious and charitable institutions must be proportionally retarded. That these views accord with the sentiments of the religious community, appears from the increasing efforts now making, extensively, to promote the object of these societies.

From the last report of the American Education Society, it appears, that more than $50,000 had been subscribed the past year, for the endowment of scholarships in that institution. The funds are enlarging in the most of our colleges for aiding in the support of charity students; and almost all denominations of Christians are making this an object of their increasing attention.—Surely, then, we may rest with confidence, that this Society, which has received such extensive patronage, the patronage of our most judicious and enlightened citizens; which is so connected with the prosperity of all the other religious and charitable institutions in this vicinity, and with the general interest of the Redeemer's kingdom, will not be suffered to languish; especially at this time, when its kindred institutions are so liberally patronised, and as it just begins to experience all the advantages of the economical plan upon which it is established. Instead of languishing, its means and beneficiaries should be greatly augmented. Fifty or sixty benficiaries might be accommodated at their boarding establishment; and the time, we trust, is not far distant, when a number not less than this will be supported there. The interest that is manifested in favour of this institution, with the annually increasing number of its patrons, justify the indulgence of this expectation. The statement of one fact may illustrate the interest which is generally felt in support of this society. Of the 170 town agents that have been appointed, not one of the individuals that were first applied to has declined accepting the appointment. The donations acknowledged in the present report have been received from 1080 individuals, belonging to 85 different congregations; besides 34 societies where the individuals are not named. The sums, it is true, have been generally small. It has not been our object to obtain a large amount from those, who, we hope, will be our *regular patrons;* but rather to secure to the institution their friendship and patronage; receiving such contributions as they may be disposed to make, with the expectation of their being contributed annually. And it gives us pleasure to remark, in this place, that our friends do not appear to be "weary in well doing." In places where this Society has been the most liberally patronised, there is felt the deepest interest in its prosperity and permanence; as appears from the continuance of their liberal contributions.

(*Remainder next week*)

For the Western Recorder.

DUTIES OF CLERGYMEN.—*NO. VII.*

PREACHING.

Mr. Editor—Having fully shown that the clergyman, who at the present day spends most of his time in writing sermons, will necessarily neglect several important fields of parochial labour, to the great injury of himself and disadvantage of his congregation; and that on the other hand, the clergyman who occupies these fields of labour, and spends less time in his study chamber, may at least, under *one* train of circumstances, become a truly efficient preacher, and be found more effectually to feed the flock of God; I proceed, in the next place, to a more thorough examination of the subject of preaching, for the purpose of discovering whether there are not also *other* trains of circumstances, in which the clergyman might sustain himself with equal ease, amid the accumulations of parochial labour.

Among the innumerable varieties of method in preaching which exist at the present day, there are two which are widely different from each other. The one reminds us of the reading of essays or dissertations; the other resembles the eloquence of the bar. Each of these methods may be supposed to possess some peculiar advantages; but the one cannot be indiscriminately substituted for the other, without greatly hazarding the success of the speaker.

The writer of essays or dissertations seldom ascertains with much exactness what will be the character of his readers. He generally contrives to compliment them with a tolerable share of literary taste; and comes without much difficulty to the conclusion, that he shall succeed in placing his subject advantageously before them. To this end he cultivates all the graces and ornaments of style. He studies chasteness, perspicuity, ease, elegance, and originality. He commences with so much simplicity, as by all means to leave ample room for a climax. He suffers not his feelings to kindle too soon; nor does he afterwards issue forth what he has written, till his emotions have so far subsided, as to afford him an opportunity for pruning redundances, supplying deficiencies, and polishing periods. He scourges down his production, till no traces of peculiar emotion remain in it, to annoy the rational, calculating, and fastidious portions of community. He addresses himself rather to the sound sense than to the sensibilities of his readers; and whatever subject he may have chosen, he uniformly expects to accomplish more by his skill as a writer, than by taking any advantage of times and circumstances.

The advocate at the bar, on the contrary, places little or no dependence on the mere beauties of style. He has a distinct object before him, for the accomplishment of which he employs all the faculties of his mind. He has a cause to gain. The judge, the witnesses and the jury, are all present; and his opponent, equally in earnest with himself, stands ready to take advantage, not only of every weak argument or untenable position which he may offer; but of every thing which art, or subtlety, or determined opposition, can fasten upon to thwart his purpose. The study of mere style, under such circumstances, is quite out of the question. Just such a manner as the speaker may have previously acquired, he must bring along with him, as a thing of course. His mind is in labour to overcome the trying difficulties which are immediately before him. He is not speaking to posterity, or to his cotemporaries at large. His only hearers are present; and it is these alone that are to be influenced by his appeal. He will, therefore, as far as possible, have come prepared to make a special effort. He will have studied the character of the judge, the witnesses, the case, and the parties concerned. After the jury have been empannelled, he will, also, by all proper and lawful means, endeavour to discover their prepossessions and habitudes of mind; and not till he has done all those things, will he consider himself as fully prepared to commence his argument.

The wide difference there is between these two methods of procedure, is evidently founded on a mere difference of circumstances. The essayist must maintain his literary character in the eye of community, or all will be lost. The advocate must gain his cause by the strength of a single effort, or be immediately defeated by his opponent. The one, therefore, seeks to clothe his subject with new attractions, that he may continue to secure an increasing number of readers; while the other, taking special advantage of existing circumstances, brings all the energies of his mind to bear upon an immediate result.

Each of these methods, as I have already intimated, has its strong resemblance in pulpit oratory, where it naturally leads to corresponding results. Preachers of the one class seem to manage as if a *well written* sermon, delivered with decent propriety, dignity and solemnity, was all that could reasonably be required of them. To this end they pay great attention to style, to chasteness and originality of thought. They manage somewhat as if they were writing for posterity. They are constantly tasking their invention like *authors*, to bring forth something that might show the skill of an excellent writer. And after all, should they entirely fall short of this kind of excellence, they would still be upheld in their efforts by the custom of the times; and though they should break down their constitutions, destroy the elasticity of their minds, and continue to live in ignorance of the precise spiritual wants of multitudes who are committed to their charge, they would at the same time be following the example of many of their cotemporaries and predecessors. And if perchance their hearers were found to slumber under such preaching, or to arouse only to admire the speaker, instead of heartily embracing the truths presented to them, these preachers would still refer the circumstance chiefly to the natural enmity of the human heart, and take up the comfortable conclusion, that the seed which is sown by the way side, and scattered at hazard among thorns and briars, may still, in the sovereign pleasure of God, fall into good ground, take root, spring up, and bear fruit an hundred fold.

But how different are the calculations of the other class of preachers. They also look solely to the sovereign pleasure of God for success in their labours; but they have learned, that for the *most part*, the means which God employs have some evident and special aptness in them—something that really looks like instrumentality—something that would naturally lead us to anticipate the desired result, whenever we take into view the commands and promises as well as the sovereignty of God. Instead of looking for a series of strange miracles in the conversion of sinners, they expect the blessing to descend through the patient, earnest, diligent, and zealous application of means. Instead of drawing their bow at a venture, they direct it towards the mark; and putting forth all their efforts, look to a higher power to speed the shaft. Instead of scattering the good seed of the word at hazard, they first grapple with the thorns and briars of prejudice, and error, and heresy, and endeavour by divine assistance to remove every obstacle from the field, so that the fallow ground may be fairly broken up and prepared for the seed. Or, if these obstacles have in some good measure been previously removed, then, instead of spending all their strength in picking off the lighter weeds from the surface of the soil, they will endeavour immediately to break it up and cast in their seed in due season. Or, to drop the metaphor—the preacher, such as I am now considering, though not deficient in learning and in research, has come at length to study men as well as books. He has learned the importance of searching out the precise character of his habitual hearers. Whenever his people begin to grow inattentive, he inquires diligently for the cause, and endeavours to remove it. If the prevalence of some secret error has done the mischief, he immediately assails that error, as if through the good hand of his God he expected it to fall before him. He tells his people plainly, that his remarks are intended for them; and when he tells them so, he expects, like the advocate at the bar, to see them listen to him, and to follow him in the argument; and considers every thing short of this as often worse than useless. If prejudice is in the way, he begins immediately to undermine it. If a worldly spirit prevails, he goes to work to expose it, to point out its criminality and danger; and he does this while the individuals concerned are immediately before him. He does it so pointedly, and with such circumstantial particularity, as to make them feel that the rebuke must have been intended for just such persons as they are, if not for themselves exclusively. The same peculiarity shows itself in his addresses to every class of hearers. Whether he is speaking to saints or to sinners, to the aged or the young—whether he is inculcating doctrines or duties—presenting the invitations of the gospel, or wielding the denunciations of the law—he still fixes his eye on the avenues of the heart, shows himself in earnest, and manages as if he really expected, through the blessing of God, to witness some result from his labours.

Now, these are the two opposite methods of preaching, which I have all along had in view, in the previous discussion. The one is cultivated almost exclusively in the study chamber, under many peculiar disadvantages; the other derives its characteristics more from the result of extensive parochial labour, combined with habitual thought and reflection. Each of these methods grows necessarily out of circumstances. He who confines himself to his study chamber, must, if he have a taste for fine writing, almost necessarily become fastidious; or if deficient in taste, he will naturally become negligent, dry, & systematic. He who preserves the other course, will have indeed many imperfections of style; but his matter will be appropriate, and his manner animated and impressive; and other circumstances being equal, he will make more rapid advances in the divine life, and be better prepared, in every material respect, for the important daily work of winning souls to Christ and feeding the flock of God.

It appears to me, Mr. Editor, that there can no longer be any doubt in the minds of your readers, which of these methods is in general to be preferred. But as there are various modifications, as well as mixtures of these methods, to be found in the existing styles of sermonizing, to the frequent disadvantage of speaker and hearer, I shall in the next place bring forward a number of pulpit themes, for the purpose of illustration.

ELIHU.

THE BIBLE CAUSE.

A considerable sensation has been caused in Silesia, in consequence of some Protestants, residing within the circle of Liegnitz, having distributed among its catholic inhabitants, with whom they had lived for a series of years upon the most intimate terms, bibles, for their perusal. As soon, however, as this circumstance came to the ears of the Bishop of Breslaw, he dispatched an "Ecclesiastical Counsellor," to go among the Catholics, and induce them, first by exhortations, and should those fail, then by threats, to give up these bibles. For this purpose, the catholic bailiffs were assembled, and required to assist him in carrying his mission into effect. This, however, it appears, they refused, saying, that they themselves had read the bibles; and they then even threatened, if they were further importuned, to adopt the protestant faith.

SUPERSTITION.

The superstitions which prevail in some European countries, interfere substantially with the industry and comforts of the people. A late number of the "Bulletin des Sciences" relates, that when a distemper attacked the cattle in the catholic kingdom of Bavaria, in the year 1820, more than 18,000 peasants, instead of having recourse to the remedies proper for the disease, made a pilgrimage to Griesbach, driving their sick beasts before them. The next year, 30,000 people conducted their cattle to the same place, to procure the assistance of some wonder-working saint or virgin. It is melancholy that rulers and priests should

encourage such oppressive fooleries among the poor and ignorant peasantry.—*Hampshire Gazette.*

Religious Intelligence.

BURMAN MISSION.

Extract of a letter from the late Mrs. Judson, to her sisters in Bradford, (Mass.) dated Rangoon, March 13, 1826.

My Dear Sisters—We have long been waiting for an opportunity to go to Amherst; the new town just laid out by the English, in that part of the Burmese territory lately ceded to the British. We are now about to to begin all anew, excepting we have not the language to acquire. We shall at first put up a bamboo house, to shelter us from the rains which are just commencing; and as most of our Christians who have resided here, have already gone, we shall soon commence our missionary work. For this we ardently pant. We are more firmly resolved than ever, that our future employment shall be *purely* missionary. Mr. Judson was strongly urged to accept the appointment of interpreter to government, with a salary of about $3000 a year. But after considering the subject, I trust prayerfully, we concluded it would occupy so large a part of his missionary time as to make him almost useless to the mission. He therefore declined. So you see, my sisters, if we had a wish to accumulate property, what an opportunity we have had. It is true, something might be said about saving money for the mission in this way; but there is a much greater call for entirely devoted missionaries than for money. Our friends, we doubt not, will supply all our necessary wants, while we shall be able to spend our strength and our energies for the spiritual good of the Burmans, and avoid those temptations attached to a public situation in the world. It is our present wish to go down to Amherst in the humble character of missionaries, and know no other object but the advancement of the kingdom of Christ. Pray much for us. A. H. JUDSON.

The following was furnished for the Christian Watchman, by an obliging friend at the seminary in Andover. The facts stated, which transpired in a city of India, where not many years since it was difficult to find a Christian, show the wonder-working power of the gospel, in its transforming influence on men, who had been accustomed to the most inveterate prejudices against genuine christianity. The Mr. Yates alluded to is now in this country:—

Extract of a letter, dated December 29, 1826, from Rev. *George D. Boardman*, Baptist missionary at Calcutta, to Dr. *J. Murdock*, Professor in the Theological Seminary, Andover.

Rev. Sir—Had I time, I could give you a protracted, and I trust interesting account of the success of missions in Bengal. But at present, I can mention only one circumstance, which occurred this morning; and was a very pleasing exemplification of that much admired passage of scripture:—"There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." The circumstance to which I allude was this:—The Rev. Mr. Yates, who has been labouring as a missionary here for about twelve years, and has a kind of pastoral charge of one of the native churches in Calcutta, is on the eve of departure for England, via America. The native church, wishing to take a formal farewell of him for a season, prepared a breakfast in the open air, to which they invited a number of their missionary friends. Not knowing what was going on, and desirous of seeing Mr. Yates, I went to the spot where they were collected, and found them all eating what they called the farewell breakfast. I was happy in being invited to a seat with them. What was peculiarly interesting to my feelings, and illustrative of the passage I have quoted, was, that the repast was enjoyed by the people of so many different nations and languages. Besides the missionaries, most of whom were from England, was one Armenian who was converted many years ago, and who has since been constantly engaged in preaching the gospel, one converted Jew, one converted Brahmun of the very highest caste, one converted Mussulman, several converted Portuguese, and several Hindoos. One of the Hindoos was Paunchoo Christian, a native preacher, who has been and still is, very useful among his countrymen. When the repast was over, a hymn was sung and Paunchoo engaged in prayer; then a chapter was read from the New Testament, in Bengalee, and Mr. Corapeit (the Armenian) prayed; another hymn was then sung, and Mr. Yates closed the delightful interview with a prayer and benediction.—The whole service being performed in the Bengalee language, I did not understand a single sentence; but there was such an appearance of ardour and fervour in devotion, and of mutual christian love, such solemnity and propriety in the whole performance, as afforded me a delight of the best and most exalted kind."

LONDON JEWS' SOCIETY.

The efforts of the Jews' Society have been instrumental in awakening to the subject of christianity the attention of Jews in some of the largest commercial towns in England, besides London. On the first establishment of the "Liverpool Society," much bitter hostility was manifested by them; but at a late meeting of that society a considerable number of Jews were present, and about fifty attended a sermon afterwards, addressed to them from the pulpit. The officiating reader of the Jewish synagogue at Plymouth, his wife and another Jew, have been baptised, on a profession of their faith in Christ; also, one at Bristol. Many interesting facts have grown out of the proceedings of this society on the continent. The following shows that the barriers of prejudice in Jewish minds against Christians and christianity, are fast giving way, and that the time *has* come for christian missionaries to go forth to the Jews, since, like those of old, they are ready to say, even in their synagogues, *If ye have any word of exhortation to the people, say on!*

On a missionary's visit to Strezellno, in Prussia, the magistrate sent a paper among the Jews of the place, to ask them whether they would permit the missionary to preach to them in their synagogues; and if they would to write their names. All the Jews of the place, without exception, signed the paper, and the christian missionary delivered to them a sermon of one hour and a half in the synagogue, from the place where they are accustomed to read the law. This event made a deep impression on the minds of the Jews themselves, and occasioned much conversation among them. They appeared to wonder at the marvellous changes which had taken place within a few years. In a multitude of instances the preaching of the same missionary has had a visible effect. In the instance first mentioned, they did not hear him for the sake of "contradicting and blaspheming." They requested him to deliver them regularly a discourse on the text of the pentateuch every Sabbath; and continued to hear him for some weeks, till prohibited by the chief Rabbi, on a complaint of the Jewish preacher, that the members of his congregation, instead of attending to his discourse, were running every Sabbath to hear the missionary. A part of the Jews obeyed the prohibition; the others did not care about it—an unparalleled fact in the history of modern missions among the Jews. The following are among the concluding paragraphs of the Society's report:—

"Three Israelites baptised in England, and one hundred in Berlin, during the past year only, prove that your exertions have not been without some apparent fruit, of the solidity of which a charitable hope at least may be indulged. And looking to the many instances of conversion recorded in former reports, your committee cannot but hope that *the Lord is* indeed *taking them, one of a city, and two of a tribe, and bringing them to Zion.*

"And when to this is added the important fact, that six converted Israelites have been for several years past declaring among their brethren the faith which once they destroyed, your committee have no fears lest the christian public should be misled by any groundless assertions, that the efforts of your society have been unattended with a blessing to the lost sheep of the house of Israel."

THE OSAGES.

Grief for the Dead.—At the death of a son, among the Osages, the father sits by the grave, day after day, crying—

"My son! you make me unhappy; you are not with me, I must hunt and go to war alone." Then raising his voice to his God, he says, "My God, have pity on me; my son is gone; I am poor; pity me; help me to go to war, and secure the scalps of mine enemies, that I may feast and make my heart glad again."

It has been the custom of these people, and is still, not to cease mourning till they have sacrificed some enemy. Many of their war excursions against the Pawnees, and indeed *most* of them, are to comfort some one that mourns, by preparing the way for a war feast.

Condition of Females.—Among the Osages a plurality of wives is allowed. Each husband, if he prove himself to be a man of character, is entitled to all the sisters of the same family, by the same mother. In marrying the oldest, or first wife, they have great ceremonies, such as processions, feasting, firing, displaying the United States colours, &c. And *she* is *the wife*, or the *best beloved*. The rest fall into the rank of wives, as a matter of course, when they become of suitable age. There is, indeed, a good degree of affection between the parties, but always attended with a spirit of servitude and fear on the part of the women. And their condition is truly degraded; for while the men are reclining at their ease in their camps, smoking or telling stories, or engaged in the sport of war, or of hunting; the females have to build their houses, plant their corn, dress the skins, transport the baggage, and wood, and water, and bear many a heavy burden. Instead of one day of rest in seven, they have not one from their marriage until death. It is one unceasing round of servitude and drudgery.

War Threatened and Prevented.—About four years ago, shortly after a treaty of peace had been made between the Osages and the Cherokees of the Arkansas, a Cherokee, while hunting on his own ground, was murdered by a party of Osages. The Cherokees demanded the murderers, and upon their not being delivered, were inclined to revenge; and another war would probably have been the consequence, had it not been for the restraining influence of the United States agents. Thus peace was prolonged until February last, when the restless spirits among the Cherokees, chiefly the young men, assembled in council and deciding on war, immediately proceeded on their bloody expedition.

The principal chiefs knew nothing of the movement, until the departure of the warriors. As soon as it was known, Walter Webber, the half brother of David and Catharine Brown, mounted a fleet horse, pursued his unruly countrymen, overtook them just before they reached the settlements of the unsuspecting Osages, and by the assistance of another individual, who happened providentially to be present and was esteemed a friend to both parties, succeeded in dissuading them from their nefarious and inhuman purpose.

I assure you, says Dr. Palmer, it was a narrow escape. There were many Osages in our yard, and near us; and all of them, no doubt, would have fallen a prey. I need not tell you how distressing such an event would have been to us, nor of its probable results in respect to our school and the mission.

When the party were pacified, and had concluded to return, they were abundant in their expressions of thanks to their chief and to Capt Pryor, for their timely interposition. They even acknowledged, that they had no just cause for war, and sent by Capt. Pryor, to the Osage nation, a talk and some tobacco as a token of amity.—*Miss. Her.*

American Colonization Society.—A resolution passed the Baltimore annual conference of the methodist episcopal church, at its late sitting, approving of the American Colonization Society, and enjoining on the preachers to make collections on the Sabbath preceding, or the Sabbath succeeding the anniversary of American independence, in such places as it may be deemed advisable, to aid the cause of said society. A similar resolution was passed by the Virginia annual conference, at its late session. We hope these laudable examples will be followed by all our annual conferences.—*N. Y. C. Adv.*

Revivals.

"*Are ye not Carnal?*"—At one time there was among the primitive Christians much needless disputing about the gifts and qualifications of the different ministers by whom they had believed. Some were of Paul, some of Apollos, and some of Cephas; and possibly some of the apostles themselves were in the dispute; but of this the scriptures do not inform us. The individuals who were thus engaged, could not all be in the right; and it was natural enough to suppose that some of them at least were not in the wrong. But what was the decision of inspiration respecting the matter? Was one party entirely acquitted, and the rest charged with *all* the indiscretion and criminality? No. There was blame every where. The subjects in debate had turned off the attention from more important matters; and this of itself was an evil of immense magnitude. The Spirit had been grieved, and the leaven of carnality had taken place of his influences; and though doubtless there had been originally great inequalities of blame among professors, they were all at last more or less in fault; and the question, "Are ye not carnal?" might then come home with emphasis to every bosom.

Now, to say nothing in this place, of the *real character* of certain minor difficulties, which have lately found their way into the churches in many parts of our own country, we cannot refrain from the conclusion that frequent conversation respecting them is leading to the most serious and disastrous consequences. Let the churches begin to *awake*, and these minor difficulties will begin to diminish almost in the same proportion; but let them continue to talk and debate about these difficulties, and carnality will come in like the contaminating inroads of a leprosy. The difficulties will thus continually increase upon us, till the reign of carnality, discord and spiritual lethargy shall every where prevail.

We would say it, then, with emphasis—Let the churches awake. This is no time to debate about things of a circumstantial or discretionary character. It is high time to awake out of sleep. One year ago, there was in *this* portion of the country a trembling anxiety, lest the influences of the Spirit should be grieved away.—Christians feared to talk or even to think of minor differences. What are they doing *now!* And since they have in so great a measure grieved away the Spirit's influences, shall they make this a special reason for disputation? No; let us pause and retrace our steps, while yet there is hope.

New-Hampshire.—We learn that the revival which recently commenced in Nelson, is still in progress. In Alstead, the work continues, although new cases of conviction among the impenitent are less frequent, owing to the fact, that so large a portion of the people have already, it is hoped, been delivered from their impenitent state, and introduced into the glorious liberty of the children of God. In Acworth, we understand, not far from a hundred, since the commencement of the revival in that place, have given evidence of a change of heart, and a vital union to the Saviour.

At Chester, we learn that a glorious revival is at this time experienced. The Spirit seems to descend like rain upon the mown grass, and many are inquiring the way to Zion.—*Repos. & Obs.*

Newton, Ms.—May 8th, the first congregational church in Newton received 30, of whom 15 were baptised. The second congregational church admitted 12, and the baptist 19.

Stratford, Con.—About 80 persons in the different denominations, principally youth, entertain a hope that they have passed from death unto life, in this place, during the past winter. Our evening meetings are as fully attended as at any former period; but no new cases of conviction for some weeks past.

About 30 have lately been led to rejoice, and sing redeeming love, in Bridgeport. In Trumbull, last week, 7 obtained hope, and above 40 attended an inquiry meeting. Who can sit still in this latter day of glory—be an idle spectator, and still believe himself a child of God.—*Ch. Sec.*

Saybrook.—The revival in the several parishes in Saybrook, we understand, still continues. Fifty were admitted to the church in Westbrook parish, on the first Sabbath in this month. The affecting spectacle of so many coming out from the world, and taking the vows of God upon them at one time, and the solemn ordinances of baptism performed on a number of the new converts, and the celebration of the Lord's supper, had the effect for which they are admirably designed, of melting to repentance the hearts of those who were looking and wondering at what these things mean. Many went away under deep convictions, and between Sabbath evening and Wednesday morning, 14 more were brought to rejoice in the hope of salvation, through the merits of Him, who had been set forth as crucified and slain. Thus a new impulse appears to be given to the work in Westbrook.

In Pettipaug, the number of hopeful converts, since the first of April, is about 50, and in old Saybrook about the same number.

At Enfield, between sixty and seventy have been made to rejoice in hope since the revival in that place.—*Rel. Intel.*

Fairfield, N. J.—An interesting revival has been in process in this place for some time. Fifty-one have been added to the Presbyterian church.

North-Carolina.—The Lord is silently extending his dominion, and advancing the interests of his spiritual kingdom, in some of the congregations in this part of the country. Fifty have been added to one Presbyterian church.

Wilmington, Del.—Extract of a letter from the pastor of the second presbyterian church at Wilmington, Del. dated April 23d.

"The good work still goes on, though with less liveliness and power. Hope is dawning upon some new-born soul almost every day. I have the names of 77, who profess to have experienced a change of heart; and our anxious meetings are still large and solemn."—*Phil.*

New-Providence, Ky.—The church here was organized in 1785. Their first place of worship was a small cabin, on the same site where the present brick building now stands, 60 by 45. In 1796, a minister was settled as the pastor of this and the Benson congregations, and continued till 1798. In 1801, the Rev. S. B. Robertson became pastor of this & the Cane-run congregations, and continued his successful labours ten years. In 1813, the present pastor, the Rev. Dr. Cleland, was installed. At that time the church contained but seventy members, and was in a declining state. Before 1823, the number was more than doubled. Additions since; 17 in 1823, 12 in 1824, 28 in 1825. In 1826, and to April 16th of the present year, 69. Total since 1823, 120.—*Western Luminary.*

Harrodsburgh Church, Ky.—This church is also under the pastoral care of Dr. Cleland, being that which was formerly called Cane-run, and was formed in 1783. It has a brick house for worship, 70 by 45, erected in 1820. In 1814, the number of members was 48; added since, 180. Of this number, 58 have been added within ten months, and since the late excitement.—*ib.*

Upper Canada, near Malden.—Rev. Elkanah Comstock, missionary of the Baptist Convention of Connecticut, in a letter to the editor of the New-York Baptist Register, states, that in Upper-Canada, 10 miles from Malden, he visited about 40 coloured brethren, who had come from the southern states. They had been recently brought to know the truth; "and," said Mr. C. "a more humble and devotional company I never saw." They have a coloured preacher among them, a Mr. William Wiltse, who was brought from Africa to America before the revolutionary war, and sold for a slave. Mr. C. preached at his ordination.

WESTERN RECORDER.

UTICA: TUESDAY, JUNE 5, 1827.

Oneida Academy.—This infant institution, which was first opened less than two months ago, on the plan, which has been advertised in our columns, is now furnished with students to the full extent of the accommodations which had been provided. The plan, thus far, succeeds beyond the anticipations of the projectors; and from present appearances we should think that by another year the accommodations might be safely enlarged to almost any extent. Those who desire to see the ways of Zion prosper, should remember this institution in their prayers.

Western Education Society.—We commence publishing the ninth annual report of this Society to-day, and shall insert the remainder next week. The importance of educating indigent pious young men for the ministry, is now generally acknowledged.

Colonization Society.—The plan of taking up annual collections in the churches, for the benefit of the American Colonization Socety, we believe is continually growing in favour. Not only Presbyterians, Congregationalists, and other kindred denominations, have adopted it; but the Quakers are perhaps doing more than many others. It is the cause of justice and humanity which here requires our aid. The good of our country requires it. The stain of injustice which lies upon our nation at large, requires it; it requires that every Christian, and every good citizen, should come forward and cast his offerings into the treasury which is thus annually opened for the relief of depressed and suffering humanity. The season for this annual offering is near at hand.

High School for Boys.—An advertisement respecting the institution of such a school as this in the vicinity of Utica, is found in a succeeding column. Schools of this character are springing up in different parts of the country; and hitherto they have been attended with much success. They are calculated to do away many serious evils of a physical, intellectual and moral nature, which exist in common schools and academies. This is effected by having a number of teachers engaged in the undertaking, some of whom are constantly with the pupils, watching over their conduct and deportment, and mingling miscellaneous instruction in all their pastimes and recreations; disciplining their minds, watching over their morals, converting amusements into sources of mental improvement, and crowning all with seasonable religious instruction and admonition. If the expences attending such institutions are necessarily great, the improvement of the pupils is proportionately so, both as to the amount of what is acquired, and as to the character of it. The gentleman whose name appears as the projector of the school now contemplated, is a graduate of Union college, who sustains a reputable standing, and who has for some time had the charge of a select school in this village. His references, it will be seen, are of the first respectability.

Two Methods of Preaching.—The two methods of preaching, which our correspondent Elihu has so often alluded to, are pretty distinctly pointed out in the article he has furnished today. In the next article, our readers will be favoured with appropriate illustrations.

The following letter will be no less acceptable to our readers, than the one which was kindly furnished last week, by the same correspondent. The Narrative alluded to will make its appearance in our next number:—

Philadelphia, May 24, 1827.

Dear Sir—Since I wrote you last, the Assembly has increased in numbers; it now consists of 130 members. Great harmony still prevails, and business is dispatched with unusual rapidity. Many important subjects have been discussed and disposed of; and the prospect now is that we shall have an uncommonly short, pleasant and profitable meeting.

Agreeably to the arrangements mentioned to you in my last, and in the exact language of the record—"Yesterday was observed by the Assembly as a day of *thanksgiving, humiliation* and *prayer*. Agreeably to the plan reported by the committee of arrangements, the Assembly convened at 10 o'clock, in their usual place of meeting. A number of ministers and elders who were not members of the Assembly, met with them. The time, until near 2 o'clock, was spent together in prayer, praise, reading the scriptures, and exhortation. The season was one of great interest, and there were evident tokens of the special presence of the Holy Spirit. At 4 o'clock, the Assembly met in the 1st Presbyterian church, with a large congregation. The religious exercises were conducted in a measure similar to those of the forenoon; and the season was again one of great interest and solemnity. In the evening, the members of the Assembly attended in different churches in the city, in which there was religious worship, under the direction of their respective pastors."

Such was the *peculiar* interest of this day of religious solemnities, that it will not, I presume, be forgotten by any member of the Assembly while living, unless he shall forget "the gates of Zion," and cease to pray for her prosperity. The most eloquent and affecting address delivered, was by "Father Eastburne," as he is called, and "the seaman's friend," who preaches in the marine chapel in this place, and exerts, probably, a greater influence among this neglected portion of our fellow-beings, than any other man living. His name is known and revered by hundreds and thousands, "who go down to the sea in ships, and do busiuess in great waters." His time, his talents, his all, are devoted to the cause of seamen and their families, together with that class of community who are connected with wharves and ship-yards. During his address many eyes, like his own, were filled with tears; and every heart seemed to thrill with such *undefinable* sensations, as only *true eloquence*, from the lips of a holy man, can produce. If others felt like myself, the pleasure they experienced in listening to his address was in some degree interrupted with painful anxiety, lest he should stop *too soon;* and when he had done, their hearts could say—We never heard the like before. Truly this is a man of God, and one who is living with all his might for eternity! His matter, his manner, and age, which is already "four-score years," were such as to hold every hearer in almost breathless silence. No place of worship in the city is said to be so much crowded as his; and no Sabbath school more flourishing.

Among other business transacted by the Assembly, is the formation of the first Presbytery in Michigan, styled "The Presbytery of Detroit," to be attached to the synod of the Western Reserve. Also, a resolution to found a new theological seminary, at Allegany-town, opposite to Pittsburgh. Two other places, much farther west, were in nomination as sites for this new seminary; but after more than a day's discussion, the above mentioned place was fixed upon by a majority of *two* votes. Rev. J. J. Janeway, D. D. of this city, is elected professor of didactic and polemic theology in said seminary.

I have not had time to prepare the extracts alluded to in my last—but will do it in due season. By the way, I am now writing somewhat *behind my date*, and am enabled to send along the narrative of the state of religion, just from the press.

Your's, affectionately, B. S. W.

We learn from the New-York Observer, that the session closed on Wednesday the 30th ult.

For the Western Recorder.

AN OLDER BOOK.

Mr. Editor—In looking over the pages of a New-Haven paper, last week, the following remark met my eye, under the head of "thoughts on revivals:"—

"In the agitations of the moment, many who oppose revivals, are fond of sheltering themselves under the last part of President Edwards' work on the subject; and many who love them are afraid to have the Holy Spirit poured out in any channels but those which they have dug. I beg leave to request both these classes to take President Edwards' work as a whole, when they refer to his authority."

The request contained in the above extract is certainly a reasonable one. And I would add, that those who quote the authority of that excellent book for the special correction of real or supposed evils, without the limits of their own personal observation, are guilty of an impropriety still more glaring than those which are above mentioned. Edwards possessed a highly discriminating mind, and was a man of deep-toned piety; but with these two advantages, he still possessed a third, without which they would have been of little avail. He had the advantage of a long and intimate personal acquaintance with the things he describes. It was thus that he discovered and exposed the perpetual mistakes of a large class of his brethren, who kept themselves at a distance from the work, canvassing the reports and surmises of others, and continually oscillating with the balance of that testimony which was necessarily uncertain and contradictory. And those of his brethren who preserved this attitude, he felt constrained to say were opposing the good work of the Lord. They might claim to be the friends of revivals, according to *their own definition of the phrase;* but were evidently rather out of humour with existing evils and imperfections, than gladdened and animated by the glorious manifestations of converting mercy which had taken place.

Now, Mr. Editor, painful as is the conclusion, who is not compelled to see, that there are at the present time many just such opposers as these, who have not at all forwarded the good work, either by their own labours, exhortations or prayers; but who have all along been waiting for a partial declension to take place, so that their voice might be heard in the uttering of "*things to be avoided.*" Yes, all around us are to be found such individuals as these—elders and ministers, as well as private Christians—men who have a high standing, as well as men in obscurity—all claiming to be the friends of revivals, and yet evidently more displeased with

the character of the great and glorious work of God, which has been carried on in the midst of us, *when taken as a whole*, than they would have been with a continuance of the general coldness and stupidity which preceded the work. Are these the men, Mr. Editor, whose voice should now be heard in the matter before us—the very men whom Edwards himself would have designated as opposers to the work—are these the men, who, as the "*best friends* of revivals," are now to quote his writings for the purpose of amending measures, forestalling public sentiment, preventing a reaction, and correcting imaginary evils? Are these the men whose maxims are now to prevail, because the love of many is waxing cold? May Heaven prevent it. I have not now in my eye, Mr. Editor, those more distant brethren, who have been influenced by the tide of misrepresentations which has poured forth over the face of the country. I refer to men nearer home—men whose names are familiar to us all, and whose conduct has long lain open to inspection.—Far be it from me, to denounce even these men as the *real* enemies of the cause. So far as they are wrong, the Lord will in time rebuke them, and bring them to repentance. But let the christian public be on their guard. The men who thus "mistake sides," who, in their haste, take testimony alike from the lips of true and of false brethren, and quote the misrepresentations of Universalists, Unitarians, Deists, and revilers—these, whatever be their standing in church or society, are not the men whose decisions are now to be trusted. Their zeal in this respect is not according to knowledge. They are mistaken. I care not what station such men are occupying: They are certainly in the wrong. And again I would say, let the christian public be on their guard. Let them watch and pray; for at the present time there are many peculiar dangers.

But, Mr. Editor, when I see the writings of Edwards so abused as they often have been, I am inclined to refer the matter to an older book. When I see the maxims of that good man so distorted and perverted as they often are, both by the friends and the enemies of revivals, and so eagerly seized upon for the support of every possible colour and shade of opinion, I begin to inquire whether the good man himself may not sometimes have been in the wrong; & recollecting that his writings were not real transcripts from the sacred canon, my mind involuntarily turns back the leaves of inspiration, to examine there the decisions of infallible record. Here the truth I would insist upon stands forth in indelible characters. Moses, the meekest man on earth, once rebelled openly at the waters of Mirabah. David, after espousing from his youth the cause of Zion, brought evil upon the people by numbering them, for the gratification of a proud spirit. Solomon, after building the temple of the Lord, and greatly promoting the interests of religion, and even wielding the pen of inspiration, turned his footsteps in the paths of declension, and openly patronised idolatry. The good Hezekiah, after promoting such a revival of religion among his people as had not been known for centuries, even to the removal of the high places and cutting down the groves of idolatry, opened with his own hand the very doors of the temple to the enemies of Israel, and showed them all the treasures of the Lord and of the king's house. Peter, after he had wept bitterly over the sin of denying his Lord and Master, and had been forgiven, and greatly blessed in his preaching at the pentecost, where thousands were converted in a day—even Peter could afterwards be guilty of dissimulation, insomuch that Barnabas, who had been "filled with the Holy Ghost," could be carried away with his dissimulation. Paul, too, who on this occasion "withstood Peter to the face, because he was to be blamed," could at another time be engaged in a sharp personal contention with Barnabas, which terminated only with their separation. Were all these inspired men to be considered, while in the midst of their transgression, as builders of the temple of the living God? Far from it. And if *such men as these* could occasionally be found undoing the very work which they had been appointed to perform, surely others of us who have not one tenth part of their zeal or spirituality, may well tremble and refrain from putting forth the hand of rashness, to stay the ark of the Lord in such a time as this.

I like Edwards. I wish his writings were read much more than they are: But there is an older book, Mr. Editor, which should greatly have the preference. Let us read the Acts of the Apostles. Yes, in these days, when the seeds of dissension are threatening to shoot up into a growth of deadly evils, let us read much that older book of revivals, and draw directly from its pages our maxims of duty and discretion. Let us learn wisdom from all the details which are there disclosed. Let none of us think to be wiser than the apostles were; nor longer pretend that there is little or no diversity in the operations of the Spirit. Let us there see the efficacy of prayer. Let us there see, amidst all the noise and rage and tumult, as well as amidst the occasional aspect of stillness and peace, *who were then* considered as promoting and who as hindering the cause; and if we can find one example where those who were seen in the slightest degree to hold secret communication with the adversaries, about the faults and indiscretions of their christian brethren, and were at the same time considered as forwarding instead of hindering the work of God; then, the writer of these remarks must have greatly mistaken the purport of the book he is now recommending to the perusal of your readers, and must, in one respect at least, have read it in vain. Let us read our bibles more. Let us leave off contention before it be meddled with. Let us even fear to speak or think of the prudential views of those who may differ from us, but in the spirit of great personal humility and prayerfulness, lest we should be found guilty of grieving away the spirit of God. Whatsoever our hand findeth to do, let us do it with all our might; and let us continue to work while the day lasts. At the same time let us cease from man, whose breath is in his nostrils, and trust in the living God. The work is his; the cause is his; and he alone can prosper it.

PHILO SCRUTATOR.

Political.

FOREIGN.

From Calcutta.—Capt. Endicott, arrived in Salem, from Calcutta, has furnished the editor of the Salem Gazette with India papers to the 27th January. Of the extracts, are advices received at Bombay, from Persia, communicated by the British President, announcing the total defeat of the Persian army by the Russians; that Gen. Yermaloff had got as far as Tenrens, and that no doubt was entertained, but the Russians would overrun Persia. The war (as our accounts from Russia have stated) was excited by the Prince Abbos Miraza, a second *Hotspur;* the aged King, his father, although opposed to the war, being led away by the war faction,—"The result," adds the Bombay Gazette, "we fear, is likely to prove disastrous to the Persian monarchy. Should the Russians reach our frontiers, as the Cossacks have but an undefined idea, we believe, of right and wrong, and stimulated by success, they may encroach, and give rise to some measures on our part."

Mexico.—A gentleman arrived at Norfolk from the city of Mexico, reports, that the Congress of Tacubaya had not commenced their session on the middle of April; but would probably open it in three or four weeks. Some of the ministers had not arrived. Mr. Sergeant and Mr. Poinsett were in excellent health.

Turkish Justice.—The following extract of a letter from Constantinople, of March 1, published in a Paris paper, shows with what ease a Turkish court of inquiry can settle a doubtful question:—

"On Friday last, the Grand Seignor having gone to perform his noon day prayers at the mosque of the Bombardiers, two vessels of war, anchored in the neighbourhood, saluted him as he passed. A ball, discharged from one of the cannon, happened to wound one of the rowers of the boat which followed immediately behind that of the Sultan. The event gave rise to many conjectures. It is not known whether it was the result of accident or of a criminal intention. The captain of the vessel has been strangled with all his crew."

Northwest Passage.—A letter from Mr. Douglass, the botanist, to Dr. Hooker, recently received, dated from the Great-Falls, on the Columbia river, contains the following paragraph:

"There is here a Mr. Macleod, who has spent the last five years at Fort Good-Hope, on the Mackenzie river. He informs me that if the natives, with whom he is perfectly acquainted, are worthy of credit, there is a northwest passage. They describe a very large river, that runs parallel with the Mackenzie, and falls into the sea near Icy cape, at the mouth of which there is an establishment on an island, where ships come to trade. They assert that these people are very wicked, having hanged several of the natives to the rigging. They wear their beards long. Some reliance, I should think, may be laid on their statement, as Mr. Macleod showed us some Russian coins, combs, and several articles of hardware, very different from those furnished by the British company. Mr. Macleod caused the natives to assemble last summer, for the purpose of accompanying him in his departure for Hudson's bay. The sea is said to be open after July."

DOMESTIC.

West-India Trade.—A considerable anxiety appears to be manifested in Albany and Troy, at the news of the opening of the Canadian ports to produce from the United States, to be sent from thence to the West-Indies; which will thus be diverted from the New-York market. It is stated that the number of vessels which had arrived at Quebec on the 14th of May of last year, was but sixteen; while up to the same day of the month this year, the number of arrivals at the same port, was *one hundred and twenty-six*; and the natural conclusion is, that this increase of arrivals is caused by the expectation, that an immense quantity of flour and other articles from the United States will come that way, to seek a market in the British West-Indies. It is also intimated that the diversion of the western trade from the Hudson to the St. Lawrence is already manifest. But it is said to be "an ill wind which blows in no one's favour." The same thing which causes so much concern to our eastern neighbours, appears to give much satisfaction to our friends at the west. The Rochester Telegraph announces it as very gratifying intelligence, that the West-India ports are thrown open to our produce.—"This trade (it adds) will be peculiarly important to this section of the country; and active arrangements are making by our merchants and millers to avail themselves of its advantages. The latter are manufacturing flour for immediate transportation to the British colonies."

Distressing Providence.—Dea. David Lyon, aged 63; his son, aged 19; Mr. Arnold Drake, aged about 30; and two sons of Mr. Eli Gray, Jun. one in his 14th, and the other in his 13th year, were drowned in a pond, near the centre of Ashfield, Mass. on Friday, the 25th ult. The four last mentioned were engaged in washing sheep, and were passing with three others in a boat, over deep water, to a shoal, when the boat dipped and went down. Their three companions escaped. Deacon L. was standing on the shore, and seeing his son struggling for life, plunged in to his assistance; but being advanced in years, and encumbered with his clothes, he sunk into the same watery grave. Although the latter was in the water but sixteen minutes, and one of the others but twenty, all attempts to resuscitate them were in vain. Deacon L. and Mr. Drake have left wives and children to mourn their loss. Mr. Gray, father of the two boys, is now on a journey to Michigan.

The next day, while a Mr. Douglass and his wife were attending the funeral of the above persons, their daughter, aged 11, who was left in charge of other children, in attempting to get out at a window, was killed, by the falling of the sash upon her neck. And this was followed by yet another calamity. A Mr. Nathan Wood and his family, on returning from the funeral of Mr. D.'s daughter, were met with the intelligence, that their dwelling-house, with all its contents, was burnt to ashes.

Bank Usury.—The Brooklyn Star mentions, that on the 28th ult. in the circuit court at Flatbush, a verdict was given on this question—a point of material importance to the banks and insurance companies in this state. In a suit of the Fulton bank against Keeler and Rodgers, the defence set up in the case, as we understand, was the taking of usurious interest by the bank, in the ordinary method of computing the year at 360 days only. The jury sanctioned the defence, by finding for the defendants. [We had supposed that this question had been before settled in several suits brought by the bank of Utica; except that in these cases, Chief Justice Savage intimated that notes held by those banks which could receive but six per cent interest, (to which all the banks east of Utica are limited), would not be void for usury, if the interest should be computed in the manner above mentioned, unless the amount received should exceed *seven* per cent; but that in such cases, the *excess* only could be recovered by a suit against the bank. In the present instance, therefore, the jury appear to have gone beyond the chief justice's opinion.]

The late Murder.—The investigations in relation to the murder of Mr. Whipple are still actively continued, and every day produces some additional fact, and as a necessary consequence, a hundred rumours. On Saturday, Mrs. Whipple was brought up and further examined, and as many versions of the result are circulating, and will probably find their way into the papers abroad, we have thought it our duty to ascertain the truth. It appears that Strang, the person confined on suspicion, had charged Mrs. W. with being an accessary, and stated that she had disclosed to him the name of a person who had been hired by another to do the deed; but the name of the person he said he had forgotten. In the course of the examination on Saturday, Mrs. W. and Strang were confronted, and he then, after denying that he had made the charge against her, declared that if he had done so, he had falsely charged her. Mrs. W. was recognised in sureties to a large amount to appear against him.—*Alb. D. Adv.*

Honour.—In Simpson co. Kentucky, a Mr. Smith has had the honour of killing a Mr. Banks in a duel; both said to be practicing lawyers and respectable men. Banks, who has had the honour of being killed in this way, has left a wife and children. In reading other accounts of murder, there is a satisfaction in being informed that the perpetrator of the crime is either already in the hands of justice, or that exertions are making to detect and arrest him, while every mouth is ready to execrate the villain, and express indignation and horror at the crime. But let a man kill his neighbour in a duel, and he at once becomes a man of *honour*. Public sentiment applauds him for his prowess; and the arm of the law is impotent, since lawyers and legislators themselves are sometimes duelists. This is the case in some parts of our country, although, thanks to our laws and institutions, not in New-England.—*Conn. Jour.*

Washington's Papers.—Mr. Jared Sparks, editor of the North American Review, is about to publish the letters of Washington. Preparatory to the publication, he has been spending about two months at Mount Vernon, in the examination of the papers of that distinguished man. By a published letter of Mr. Sparks to Judge Story, it appears that from the time when he went into the old French war, to the period of his death, Washington carefully preserved copies of all his correspondence, both public and private, and that his papers thus preserved fill upwards of sixty folio volumes in manuscript. From these Mr. Sparks proposes to select such as shall be deemed most interesting, and to publish as many as will make from nine to twelve printed volumes. Such a publication will be a work of great interest, and will doubtless shed new light on the history of our country during the period of Washington's active life.—*Auburn Free Press.*

Collegiate.—Mr. John Casmire Rostan, late president of the academy of science and literature of Marseilles, and consul general of France at Havana, has accepted an invitation to the professorship of Hebrew and the modern languages in the Mount-Pleasant classical institution at Amherst, Mass. and will enter upon his duties at its commencement on the 1st of June next. His family, who speak with him the various languages of the continent, will reside in the institution.

Rev. Calvin Colton, of Batavia, N. Y. has accepted an invitation to the chaplaincy and professorship of intellectual and moral philosophy in the same institution.

Astor Case.—We learn that the great case involving the title to a large tract of land in Putnam county, claimed by John Jacob Astor, is to be argued before the district court in this city in a few days. Mr. Webster, of Boston, Mr. Van Buren, of Albany, and Mr. Talcott, attorney-general, are engaged on the part of the state; and Messrs. Oakley, of Dutchess, Harrison, T. A. Emmett, and D. B. Ogden, are of counsel for Mr. Astor. This is truly a powerful array of counsel, and the argument will excite great interest.—*N. Y. Com. Adv.*

Interesting Relique.—The Greensville, S. C. Spectator, mentions that Mr. James H. Randolph, of that place, has now in his possesion a gold ring, lately found by a farmer while plowing a part of the ground where the battle of the Cowpens was fought. It was lying among some waste fragments of human bones. It was bent in a manner, which it was said could only have been effected by considerable violence.—The farmer sold it to a gentleman in the neighbourhood, from whom Mr. R. has procured it. The ring is plain but massive, and calculated to fit upon the third finger of a common sized hand. On the interior surface, the following inscription is legible: "This and the giver are yours forever, 1722." The letters are large and deeply cut, but seem to have been engraven by one who was not an artist. It is stated that Mr. Randolph would be happy to restore it to the owner; but there is little probability that he yet is numbered among the living. At any rate, the person to whom it was originally given as an emblem of tender and devoted affection, and also the affectionate giver, can no longer be in existence. "They are gone, and their eyes are closed forever!"

Capitol of the United States.—The following, we think, is the precise amount of the cost of this mighty and magnificent building, exclusive of the late appropriations. Perhaps all that will be required, as to the work now proceeding, or hereafter wished to be done, will not exceed a larger sum than $200,000.

The wings, including alterations, and repairs to Aug. 24, 1814,		788,071
Rebuilding the same,		637,126
Centre building,		814,000
		2,239,197
The President's house, to August 14, 1814, cost	333,207	
Rebuilding,	276,700	
		609,907
Niles' Reg.	Total,	2,809,104

A Princely Revenue.—The Lafourche (Louisiana) Gazette states, that upon the sugar plantations of Gen. Wade Hampton, there are about three hundred effective hands employed; the quantity of sugar made the present year, is 1000 hogsheads, weighing each 1280 lbs. worth in New-Orleans, at the ordinary price of 7 cts. per lb. $89,600. The General, however, shipping his own sugar to the northern markets, where it bears a high price, estimates his nett revenue this year from his Louisiana plantations, at $100,000.

Surprising Protection.—The Catskill Recorder states, that on the 22d ult. a child of five years, a son of a Mr. Polhamis, in playing on the precipice of the falls of Marbleborough, fell 207 feet down amongst the rocks, was carried by the stream about 200 feet, and was found next morning alive, on the opposide side of the creek, after laying all night in the cold and rain. He has since recovered.

Continental Money.—Few perhaps are aware that the emissions of paper money during the revolutionary war, and which were rendered necessary in the absence of regular governments of sufficient energy to enforce the collection of taxes, amounted to the enormous sum of *two hundred millions* of dollars. The first emission of two millions only, took place in June, 1775; and in the year '79 upwards of one hundred and forty millions were emitted.—*Boston Patriot.*

A negro girl living at Mr. Shipley's, twenty-three miles from Baltimore, about six weeks ago killed one of his little children, by suffocating it, and putting it into a spring. This death was supposed to be accidental, and the spring was covered over with boards. About a fortnight afterwards, however, another child was found in it dead, with some marks of violence. Suspicion falling on the girl, she was sent to her master's house. There she suffocated a black child, and afterwards endeavoured to persuade another to lay its head on a block to have it cut off. Discovery of the murderess was not made, until she came, of her own accord, to some of the family in the night, & confessed her crimes.

Three or four pieces of gold coin were lately discovered at Charlotte court-house, in Virginia, near a thick growth of underwood, in an uncultivated spot, where some hogs had been rooting. On examination, a quantity of joes, half joes, &c. were found, to the amount of $370. The old people recognised them for such coins as were in circulation among some French soldiers quartered in that neighbourhood during the revolutionary war.

Troubles in Canada.—By the following paragraph, from the Canadian Spectator, it would appear that the disputes in that province have assumed a serious aspect:—

"*Unpleasant Intelligence.*—We are sorry to observe it announced in the official Gazette, of the 10th inst. that the agitators have so abused the ignorance of the people, as to produce a revolutionary movement, and that seditious meetings have been held, that ought to be dispersed by public force. God help us! we fear this will be a bloody summer."

Governor Troup has suspended the running of the line between Georgia and Florida, which was recently in progress.

New-York Market.—New-York sup. flour, 4 75; western, 4 75 to 5. Wheat, northern, 90 to 95 cents; western, 95 to 100. Rye, 71 to 72. Corn, 55 to 60. Oats, 40. Ashes, pot, 80 dolls.; pearl, 91 25 to 91 50.

Capt. J. B. Amedie, convicted at Richmond of destroying a vessel, for the purpose of injuring the underwriters, has been sentenced to be hanged on the 29th of July next.

A singular historical Item.—In a recent English chronological work, under the article of "Tea," is the following brief notice of the American revolution:—"Tea destroyed at Boston by the inhabitants in 1773, in abhorrence of English taxes; for which they were severely punished by the English Parliament, in April, 1774."

Languages.—There is said to be 3,644 languages in use in the world; of which 937 are Asiatic, 587 European, 276 African, and 1624 American languages and dialects.

Dr. Lyall, the traveller, has been appointed by the British government to reside at the court of Radama, king of Madagascar, as physician and agent, to see to the execution of the treaty for the abolition of the slave trade.

The "Literary Fund," in New-Hampshire, now amounts to $40,000, and increases at the rate of $9000 a year.

Early Haying.—On the 30th of April, a few rods of grass were mown in Bridgewater, which yielded at the rate of more than a ton and a half to the acre.—*Rec. & Tel.*

Webster's Dictionary, say the New-York papers, will soon be published, a large subscription having been obtained for it from the south.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. M. from the 30th April to the 1st May, 1827, viz:—

Leyden—Avails of a missionary field, kept by Rev. Ruel Kimball, $3: From the Female Cent Society, by Rev. Ruel Kimball, 5 75,		$8 75
Butternuts—Gilbertsville mon. con. by Rev. H. P. Bogue,		5 00
Utica—Mon. concert,		9 13
Paris—Hanover society, a donation, by Rev. Ralph Robinson,		5 00
Do. Norwich soc. a donation, by Dea. Simeon Coe,		3 00
Orville—From the Pres. church, month. concert,		6 50
Hamilton College—Mon. concert,		10 00
Watertown—Mon. con. by Rev. George Boardman,		5 00
Adams—From the missionary soc. by J. H. Whipple,		19 91
Madison—A donation by Samuel Tompkins,		2 00
Columbus—Concert soc. auxiliary to the American Board, by Mr. Isaac Jones, Jun. Treas'r, 23 06: Mrs. A. Avery's charity box, 38 cts.: Female Benevolent Soc. by Mrs. M. Storrs, Treas'r, 1 56,		25 00
Mexico—Mon. con. 5 16, by Rev. D. R. Dixon,		5 16
Richland—A donation from J. Holmes, by Rev. Mr. Dixon,		2 00
Camden—Presb. society, for the Bombay mission, by Rev. H. Smith,		23 09
Whitesboro'—Female missionary society, by Rev. John Frost,		40 00
		$169 54

ABIJAH THOMAS, *Agent.*

ORDINATIONS & INSTALLATIONS.

At an ordination held in St. Michael's church in Bristol, R. I. on the 4th May, by Rt. Rev. Bishop Griswold, Mr. *Robert B. Drane* was admitted to the holy order of deacons. At the same place, and by the same, on Sunday the 6th, Mr. *Henry C. Knight* was admitted to the holy order of deacons, and Rev. *John Bristed* to the order of priests.

At Rochestor, Mass. Rev. *Jonathan Bigelow* hrs been installed as pastor of the central congregational church in that town.

MARRIED,

In this village, on Wednesday evening last, by Rev. Mr. Aikin, *John M. Holley*, Esq. of Lyons, to Miss *Mary Kirkland*, daughter of Gen. J. Kirkland, of this village.

In New-York, on the 28th ult. by Rev. Dr. M'Auley, Rev. *J. S. Spencer*, of Canandaigua, to Miss *Hannah Magoffin*, of New-York.

DEATHS.

In this village, on the 1st inst. Mrs. *Mary Saumet*, wife of Mr. Dennis Saumet, aged 30.

In Boston, Mass. on the 26th ult. *Wm. Phillips*, Esq. late Lieut. Governor of Massachusetts, aged 77.

In Plattsburgh, on the 17th ult. Captain *Sidney Smith*, of the navy, aged 44.

In Litchfield, Conn. on the 18th ult. Hon. *Uriel Holmes*, aged 63; formerly a member of Congress from that state.

In New-York, on the 29th ult. *Benjamin Wallis*, Esq. for nearly twenty years a judge of the court of common pleas in Albany.

In Burlington, Vt. Rev. *Samuel Clark*, formerly pastor of the 1st congregational church in that town, aged 44.

At Brooklyn, N.Y. Mrs. *Mary Steward*, aged 107. Her husband is still living, aged 97. She was born in Ireland, and emigrated to this country in 1775.

Near Nacodoches, Mr. *John Dunn Hunter*, author of "Hunter's Narrative," published a few years ago. He belonged to the party which lately attempted a revolution in Texas, and after the failure of the attempt, he was killed by one of the Indians whom he had induced to join in the revolt, as he was on his return to Nacodoches.

In Boston, Mrs. *Penelope Sedgwick*, relict of the late Judge Sedgwick.

In Wethersfield, Conn. Mrs. *Sally Deming*, wife of Dea. Levi Deming; a woman of exemplary piety, and particularly engaged in the promotion of christian missions.

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica: Rev. H. Davis, D. D. President H. College: Rev. Mr. Brown, Cazenovia: Rev. E. Nott, D. D. President U. College: Rev. J. Chester, D. D. Albany: Rev. T. McAuley, D. D. New-York: Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

Rensselaer Oswego Academy.

THE Public are respectfully informed, that the Subscriber has been engaged by the Trustees of this institution, as an Instructor, and that the school will be open for the reception of pupils on the first Monday of July next, at the Brick Academy, in the village of Mexico. No exertions on the part of the Teacher or the Trustees, will be wanting to render the institution worthy of public patronage. Pupils will be instructed in all the branches of learning usually taught at academies; and the terms of tuition will be, for those who attend to the higher studies, including the languages, four dollars a quarter; and for others, three dollars. Board may be had from eight to ten shillings per week.

ELIASAPH DORCHESTER.

June 2, 1827. 23

"WHITE FRONT,"

"Green Door, & Brass Knocker."

No. **62,** *Genesee-Street,*

Shearman & Thomson,

Wholesale & Retail Dealers in

DRY GOODS,

generally—and particularly in

Carpetings, Leghorns, and Millinery Articles,

HAVE just received an additional supply of Spring GOODS, which they are selling at their usual cheap prices.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, May 22, 1827.* 21tf

Clothing Ware-House.

Lemuel D. Meacham,

TAILOR, DRAPER & MERCER,

(*Late of the firm of Lee, Lyon & Meacham*),

RESPECTFULLY informs his Friends and the Public, that he is now opening, at 420, North-Market street, ALBANY, (one door above the Mechanic's & Farmer's Bank), an elegant and most extensive assortment of extra, and super, and velvet

Cloths and Cassimeres,

of every fashionable colour; together with a very choice selection of plain, striped and figured Valencia, Marseilles and silk Vestings; which he will make to order in the most approved style. Also, Gentlemen's Garments of the first quality will be kept, ready made; together with a great variety of Suspenders, Cravats, Collars, Stiffners, Stocks, Gloves, Russian Belts, and every article suited to his business, which will be sold cheap! cheap!! cheap!!! for cash.—Those wishing to purchase any of the above articles, will find it to their advantage to call before they purchase elsewhere.

May 15, 1827. 20w4

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE,

JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the English Monthly Magazine.

A MORNING SALUTATION BETWEEN SOUL AND BODY.

BODY.

Tell me, my soul, where hast thou been
Wand'ring the livelong night?
What hast thou done, what hast thou seen,
In the course of thy silent flight?

SOUL.

I have been to visit the silent tomb,
Where my hopes all buried lie;
Fairer flowers in my pathway bloom;
But dearer to me, tho' lost in gloom,
Are those that have past me by.
I have been wand'ring quite alone
'Mid the ruins of happier days;
Fairy palaces overthrown;
Shining visions all scattered and gone,
Lost in the desolate maze.
I have been wand'ring I know not where,
Seeking for something that was not there;
Comfortless, void and vain;
But I heard from afar the distant hum
Of the wakening multitude, and I come,
I come to thee again.

WHAT MUST BE DONE?

So far as we can form a judgment from the present tone of the religious journals, we should infer that in relation to church music, many are beginning in earnest to inquire—What must be done? But in what direction are they pursuing their enquiries? Are they looking forward towards the adoption of some new measures which shall participate in the rising tone of christian effort? Or are they only looking backward over the distance of a century or two, for established precedents? "Onward," should be the Christian's motto, in every branch of effort. If any thing needs to be reformed, let us occasionally look back for the correction of errors; but if we have any thing to devise for the future prevention of errors, let us not spend too much time in looking behind us. The first effectual movement which should be taken towards a general reformation of church music, we are persuaded, is the one which has already been proposed—a convention. Will not our clergy take the lead in this thing?

Death of Beethoven.—The papers mentioned some time ago, that subscriptions had been opened among the amateurs in England, for the relief of that prince of the German musicians, Beethoven, who was languishing in poverty and wretchedness. Later accounts mention that he died at Vienna on the 26th February last. Beethoven was the pupil of Haydn, and when in his prime he stood without a rival. About six or seven years ago, he received a present of a splendid piano forte from London, at which time his occasional compositions were spoken of with interest. His oratorio of the "Mount of Olives," is in some respects, a composition of great power and originality. But the German school of composition has at present too much of that kind of imitative description, which is apt to degenerate into mimicry, for the solemnity of sacred subjects.

Miscellaneous.

THE FALL OF PAGANISM.

The triumph of christianity was come.—Theodorus, a statesman, a soldier, and a man of virtue, was called from obscurity to the empire. The lingering reluctance of the throne to repress the ancient superstition, was suddenly changed for wise and bold activity. A succession of decrees, like successive flashes of light from the sword of the Spirit, smote the worship of the idols, closed the heathen temples, and established christianity as the religion of the Roman world. Thus fell Paganism, the greatest antagonist of truth, purity and wisdom—the pamperer of human passion and pride, splendid and stately to the eye, but made to be the oppressor and the murderer. At this distance the mind still contemplates it, like the ruins of one of its old temples, and wondering at its stupendous extent, the depth and age of its foundation, the grandeur and costliness of its embellishments, lavished upon it by the genius of antiquity, may well doubt that it was ever raised or overthrown by the strength of man. But it was the house of darkness: Vice and blood were the offerings on it altars; its fall was the freedom of nations, the beginning of a day which shall know no end; and loud and lofty be the thanksgivings for that fall which let in light upon mankind.—*Rev. G. Croly.*

Origin of Christianity.—No conformity of circumstances can account for the origin of christianity. A Being, known to the world only as a Jewish peasant, delivered a system of doctrines, which overthrew, not merely some feeble philosophy, or some harsh and unpopular superstition, but both theory and establishment of the state religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connexion with that religion. Millions on millions had identified it with all their occupations of life, of enjoyment, and of that obscure hope in which the heathen saw a life to come. The noble families owed a large share of their influence to it. The emperor himself was the high priest. Old tradition, invigorating into living belief, made it the pledge of safety to the empire—a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet against this colossal and haughty erection, the consummate work of subtlety and strength, stood forth a solitary Being, and at his word the whole pile, the great fortress that towered up to heaven, came, wall and gate, to the ground. And by what means had this been done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid success, visionary doctrines, the display of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresies. But the founder of christianity cast away all those weapons of our lower nature. He shrunk from no declaration of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He plucked up the temporal ambition of his followers by the roots, and told them that if they were to be great, it must be only through the grave. In the full view of unpopularity, desertion, and death, he pronounced to the Jews the extinction of their national existence; to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despised provinces; and when at length it reached Rome, it was known only in contemptuous connexion with that of a crowd of unfortunate men, condemned to the rack and the flame. Yet within the life of man, his religion was constituted the worship of emperor and people; his doctrines were acknowledged as inspiration, and the civilized world bowed down before him, as the God whom the heaven and the heaven of heavens cannot contain. Those wonders are familiar to the Christian; but they are still wonders, the mightiest phenomena on which the spirit of man can gaze—the stars of our mortal twilight, and worthy of our loftiest admiration, till the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud.—*ib.*

From the Charleston Observer.

COVETOUSNESS IN PROFESSORS.

Sitting lately under the preaching of the word, my ear was struck with the following assertion—"That the covetous man is as much excluded from the kingdom of God as the swearer or the murderer." On my return home, like the Bereans of old, I searched the scriptures to see whether this thing were so or not; and was soon satisfied of the truth of the remark.

This crime in many professors, is not fully credited in an age of alms-deeds like the present, and even if admitted to exist, does not excite that abhorrence, which, from the letter of scripture, it ought to raise in the mind. If we refer to 1st Cor. vi. 10, we shall find this character classed with thieves, drunkards, &c. and this dreadful anathema denounced, that "such shall not inherit the kingdom of God." And as it respects persons professing godliness, we find, in the preceding chapter to the one last quoted, that the Apostle warns the Corinthian church "not to keep company—if any man that is called a brother, be a fornicator, or *covetous*, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no, not to eat." Hence we see in what detestation the crime of covetousness is pourtrayed by the word of God, and more especially in one who is called a brother; for the Apostle tolerates eating with such as are of the world; for if it were otherwise we must needs go out of the world.

But how is the character of the covetous professor esteemed by the religious world in the present day? Do we not seek the acquaintance of such, rather than shun him; and are not they too highly esteemed even among good men, who are an abomination in the sight of the Lord? Is it not a common observation, that Mr. Such-a-one is a pious man, but a little too fond of money? Do we, agreeably to the Apostle's injunction, shun the company of the covetous, as we shun the society of the fornicator, drunkard, thief or extortioner? No; and the reason is obvious; because we weigh characters in the false scales of human estimation, and not in the balances of the sanctuary! Hence, then, I conclude, that he cannot be a child of God and a covetous man, any more than a man can be truly said to be a converted character, and at the same time a thief. Nay, the covetous man's crime is, if possible, the greater, as it is a more continued act of the mind than the commission of a crime now and then; for the covetous man, like the young man in the gospel, sits down (as a pious writer has well observed) a violent professor before the Lord.

Reader, art thou a rich man? Thou art a steward, and must one day give an account of thy stewardship. Would it not be a very suspicious sign for the steward of an earthly lord to die very rich? Would it not be surmised that the heir to the estate had been defrauded? Apply this to your own case. You possess nothing but what you have received from the Lord; and when you give to his people or to his cause, you give him "of his own;" and ever remember, "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." ZENAS.

OSAGES OF THE MISSOURI.

Rev. William F. Vaill, superintendent of one branch of the mission to this tribe, gives the following account of their religion:—

Whither goes the spirit of the dead? The Osage cannot tell you. No land of promise, no heaven of pure delight, rises before the dim vision of an Indian. All that he sees, is a dark and narrow land, a land of shadows and of ghosts. He sees something beyond the grave, but he sees it not distinctly. He knows not what sort of life it is. He rather conjectures it is something like the present. So he sets a dish of food beside the deceased, and gives back his hunting or war implements. And if it be some brave man, they say, "Let him have his favourite horse, or he will be restless in his grave." So they shoot down his horse.

They have no idea of *one great invisible Spirit*. Tell them of such a being, and they will triumphantly inquire, "Who is he? Where is he? I want to see him. Show him to me, and I will believe. Is he like my shadow? Is he like my breath? Is he like wind? What is he like?" Ask them how many Gods they worship, and they will never put up less than four fingers, an I say, *Mşh Wohkundah*, "The Sun is God;" *Ne umpah Wohkundah*, "The Moon is God;" *Groh Wohkundah*, "The Thunder is God;" *Moinehkah Wohkundah*, "Earth is God." Others will name five, and others six, and others seven or eight.

Morning Prayers.—These commence before the break of day. They rise and cover their faces with earth. They go forth into the fields round about the village, and sitting down on the ground offer their prayers. And you may hear hundreds at the same time all praying aloud in different directions: And the God to whom they pray is some imaginary god, like the sun, moon, &c. &c.

Ceremonies.—They eat not, except they wash their hands and face. Sometimes in their trouble they determine to fast till the sun goes down; at other times the vow is for a part of the day. If you invite them to eat, your invitation must be seconded by a bowl of water, or it will be of no use. They have a custom in smoking, which is quite significant. The first whiff they offer to their god with a prayer, which may be literally translated thus: "Tobacco, tobacco, I smoke to the god; give me a good path, make me a good warrior."

A TROPICAL CLIMATE.

Insects are the scourge of tropical climates. The *veta rouge*, by its sting, lays the foundation of a most tremendous ulcer. In a moment you are covered with ticks. Chigoes bury themselves in your flesh, and hatch a large colony of young chigoes in a few hours. They will not live together, but every chigoe sets up a separate ulcer, and has his own private pus.—Flies get entry into your mouth, into your eyes, into your nose. You eat flies, drink flies, and breathe flies. Lizards, cockatrices and snakes get into the bed—ants eat the books—scorpions sting you on the foot—every second of your existence you are wounded by some piece of animal life, that nobody has ever seen before, except Swammerdam and Mariam. An insect with eleven legs is swimming in your tea cup—a nondescript with wings is strugling in the small beer, or a caterpillar with several dozen eyes in his belly is hastening over the bread and butter? All nature is alive, and seems to be gathering her entomological hosts, to eat you up as you are standing, cut off your coat, waist-coat, and breeches. Such are the tropics. All this reconciles us to our dews, fogs, vapour and drizzle—to our apothecaries rushing about with gargles and tinctures—our British constitutional coughs, sore throats, and swelled faces.—*Ed. Rev.*

MAHOMEDAN LOGIC.

The laws of Cos discountenance in a very singular manner any cruelty in females towards their admirers. An instance occurred while Dr. Clarke and his companions were on the island, in which the unhappy termination of a love affair occasioned a trial for what the Mahomedan lawyers casuistically describe as "homicide by an intermediate cause." The following was the case: A young man desperately in love with a girl of Stanchio, eagerly sought to marry her; but his proposals were rejected. In consequence he destroyed himself by poison. The Turkish police arrested the father of the obdurate fair, and tried him for culpable homicide. "If the accused," argued they with becoming gravity, "had not had a daughter, the deceased would not have fallen in love; consequently he would not have been disappointed; consequently he would not have swallowed poison; consequently he would not have died: But the accused had a daughter, and the deceased had fallen in love," &c. Upon all these accounts he was called upon to pay the price of the young man's life; and this being fixed at the sum of eighty piastres, was accordingly exacted.—*Clarke's Travels.*

APHORISMS.

A man that looks at all things through the consideration of eternity, makes no more of a man than of a flower. That lasts some days; he lasts some years; at their period both fade. Now what difference is there to be made betwixt days and years, in the thoughts of an eternal duration? Herein, therefore, I have a great advantage of a carnal heart. Such a one, bounding his narrow conceits with the present condition, is ready to admire himself, and others, for what they have or are; and is, therefore, dejected upon every miscarriage; whereas, I behold myself, or that man in all his glory, as vanishing; only measuring every man's felicity by the hopes and interests which he hath in a blessed eternity.

Should I but see an angel, I should look, with Manoah, to die no other death, than the sight of that glory; and yet, even that angel is fain to hide his face, as not able to behold the infinite majesty of God his creator. When Moses did but talk with God on the mount for forty days, his face did so shine, that the Israelites could not look upon the lustre of his countenance. Even the very presence of the divine Majesty not only hath, but communicates glory. Lord, that I could but see some glimpse of the reflection of those glorious beams of thine, upon my soul! How happy should I be in this vision, whose next degree is perfectly beautiful!—*Bishop Hall.*

A Mother taught to read by her Son.

"With pleasure," says Mr. James Griffin, of Portsea, "I communicate to you a fact which came under my notice a short time since, of a boy in my class. This lad I had observed for his attention to his teacher, and general steadiness at school. One Sabbath, after he had repeated his lesson to me, I asked him if he thought he had received any benefit from attending the school? He hesitated some time, and then answered with a pleasing modesty, "If I have not, sir, one of my relatives has, for since I have belonged to the Sabbath school, I have got tickets enough to buy a Testament, and I took it home, and taught my *mother* her *letters*, and now she can read any chapter in the bible."

TIME.

An Italian philosopher expressed in his motto, that time was his estate; an estate, indeed, which will produce nothing without cultivation, but will always abundantly repay the labours of industry, and generally satisfy the most extensive desires, if no part of it be suffered to lie waste by negligence, to be overrun with noxious plants, or laid out for show rather than use.

Worthy of Imitation.—We are happy to learn, that at an election of a militia officer in a town near Boston, a gentleman who was a candidate, informed the electors that he disapproved of the practice of treating with ardent spirits, and if he was elected, should not follow so pernicious a custom. He was elected, notwithstanding. He then ordered a refreshment of eatables and cider, but no spirituous liquors.

An Evil-Speaker a Secret Friend.—If any one speak evil of you, flee home to your own conscience, and examine your heart; if you be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both; so shall you distil honey out of gall, and out of an open enemy make a secret friend.

An heathen could say, when a bird scared by a hawk flew into his bosom for refuge, "I will not kill thee, nor betray thee to thine enemy, seeing thou fliest to me for sanctuary." Much less will God either slay or give up the soul that takes sanctuary in his name.

Three things, said Luther, should be remembered by a minister of Christ; turn over and over the bible; pray devoutly; and never be above learning.

Truth.—It is usually not so hard to discover truth, as to prepare the mind to be willing to receive it.

For Sale,

TWO HOUSE LOTS, adjoining each other, in the village of Whitesborough. On one of them is a two-story framed Dwelling-House, 18 by 36 feet, with a kitchen and wood-shed, all new and in good order, and an excellent garden. On the other lot is a small House, with a mechanic's shop, shed, barn, and out-buildings. The shop is furnished with benches, and has a lathe, circle-saw, paint-mill & straw-cutter, carried by horse power. Both of the lots are supplied with excellent water from an aqueduct.

Also, a corner Lot on Westmoreland street, on the tow-path side of the canal, opposite Dexter's basin.

The above will be sold together or separate, as will best suit purchasers. For further particulars, inquire of the subscriber on the premises. LUTHER HOLBROOK.

Whitesboro', May 28, 1827. 22w4

Oneida Academy.

THE Public are informed, that this Institution will be opened for the reception of Students, on Wednesday the 2d day of May next. The farm of Mr. Joseph White, near the village of Whitesborough, has been purchased for this object, and the Rev. G. W. GALE and Mr. PELATIAH RAWSON, both gentlemen of liberal education and approved character, are appointed teachers. For the information of those who are not acquainted with this location, it may be proper to remark, that few situations could be found more inviting or better adapted to the purposes of such a school. The farm consists of 116 acres of rich intervale, in sight of the Erie canal, close by a quiet and beautiful village, and within three and a half miles of Utica. It will be necessary for the present to make use of the farm house for the purposes of the academy. The accommodations will not in all respects be such as are desirable, but will nevertheless be comfortable; and whenever the funds will warrant, suitable buildings will be erected.

The plan of connecting labour with study, may be regarded by some as chimerical; but it has been successfully adopted in Europe, and no reasonable doubt can be entertained, but that if judiciously managed, it may be in this country. Institutions of this kind will be springing up in this country; and if successful, they will deservedly secure the patronage of the best portion of community. The plan is so obviously calculated to benefit that class of young men who have been accustomed to active life, by opening to those who could not otherwise enjoy them, the sources of education, and by preserving their health as well as their moral and industrious habits, that little it is apprehended need be said in commendation of it.

All branches of education taught in the best academies in our country, will be taught here. Those who wish to avail themselves of these advantages, are informed that labour will be required of each student from three to four hours in a day, as a compensation for board, washing and room. Students will furnish their own beds, fuel and lights, and pay for their tuition, which will be $5 a quarter. No Student will be received under 15 years of age, nor for a less term than one year. Those who apply must furnish recommendations of their good moral character, respectable talents, and industrious habits.—One half of the year's tuition must be paid, the first year, in advance, or secured to the instructors. On account of the labour required, it will be necessary that those who expect to apply for admission should come on as early as possible.

ASAHEL SEWARD,
Sec'y of Board of Trustees.

Whitesboro', April 24, 1827. 17w6

Draper's & Tailor's Notice.

'TIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail

Feb 3. 1827. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellen assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 32, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.